

ANGLO-AMERICAN POLITICS

— Continued from page 3 —

Soviets, who had raped a million German women?

Were these repressive measures, and dozens of others, a "legalistic-moralistic approach"? Or were they rather gangsterism legally, and war crimes morally?

**Peace-crusaders Sinned Because They
"Feared the Might of a United
Germany!"**

But why did our peace-makers commit these crimes which lost the peace? Why did they substitute Morgenthauism for the Atlantic Charter? Was it because they preferred being war criminal in their approach, rather than "legalistic-moralistic"? Not at all. Except where they were motivated by a non-Christian revenge-lusty and often pro-communistic minority, these peace-making crimes were the blood offerings on the altar of power politics, basically pro-British power politics.

While Roosevelt and Churchill were screaming about German guilt, as the peace-makers in 1918 had done, like two Macbeths smearing "the sleepy grooms with blood," they disowned the Atlantic Charter and ordered dismemberment for Germany, expulsions, dismantlings and reparation slavery. Was it to destroy Nazism? De-Nazification proceedings were supposed to do that! Was it to make Germany democratic? Since when is gangsterism a schoolmarm for democracy? Surely the peace-making crimes could be supposed to achieve only the opposite, as they had done in 1919.

No, the motive was not to make Germany democratic, but to make it weak. It was to make it and to keep it weaker than Britain. Churchill, who often lets the cat out of the bag, and who also once said, "In war-time truth is so precious that she should always be attended by a bodyguard of lies," lets us in on the secret why, after having pledged not to transfer territories without the consent of the people, these self-acclaimed peace-crusaders nevertheless dismembered Germany. He confesses:

"We all feared the might of a united Germany. Prussia had a great history of her own. It would be possible, I thought, to make a stern but honorable peace with her, and at the same time to recreate in modern forms what had been in general outline the Austro-Hungarian Empire" (Churchill, THE SECOND WORLD WAR, vol. 5, N.Y. Times, Oct. 20, 1951).

In other words, not so much the Russians but he, the part-father of the Atlantic Charter, wanted to dismember the German people. Because they were so wicked? No, because they were so strong. In fact, he was willing to treat the Prussians, always propagandized as the most wicked of the Germans, quite honorably—once they were isolated enough from the other Germans to be weaker than Britain! He goes on to explain that Roosevelt "proposed to split Germany into five parts, while three sections, Kiel and Hamburg, the Saar, and the Ruhr, were to be governed by the United Nations" (See The Wanderer, Oct. 25, 1951).

Now, was this Rooseveltian proposal moral? Or was it a war-criminal denial of self-determination? Was it not plain territorial theft? And why? Why precisely were Kiel and Hamburg, the Saar, and the Ruhr, to be stolen? Because their inhabitants were more wicked or less democratic than those of Berchtesgaden or Bamberg, or were perhaps even of doubtful German nationality? Or was it because they were thought essential elements in German strength? Obviously because they were elements in German strength!

Again, therefore, American diplomacy was based, not on the "legalistic-moralistic," but on power politics, the black old pagan technique, not of treating a nation right, but of keeping it weak, by fair means if possible, by the foulest, if not! And such

power-politics, smoke-screened from the public by powerful vapors of hypocritical crusadism, has been the spring of American diplomacy—and its undoing.

Not too much morality, but no morality at all, a worse than Machiavellian power politics, camouflaged as morality made shambles out of Europe and a Red satellite out of half of Asia!

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